

The Intelligencer.

FREW & CAMPBELL,
PUBLISHERS AND PROPRIETORS.

Office: Nos. 23 and 27 Fourteenth Street.

WEDNESDAY MORNING, OCTOBER 26.

The Virginia Canvass.

By the time the Virginia canvass closes the people will scarcely be aware that the debt question is in any manner an issue to be passed upon. That original feature of the campaign seems to have been eliminated. As we have before observed, it seems to be a question once more of race prejudices and party politics. The Democratic papers—now called *Bourbon papers*, in order to distinguish them from the Democratic *readjuster papers*—are apparently intent on stirring up all the old time race prejudices against the colored voters. It is enough for the *Alexandria Gazette* and the *Richmond Dispatch* to know that the colored vote is generally going with Mahone, in order to open out in appeals to the white people to go against him. Mahone stands now as a Republican target. The *Bourbons* are acting as if they were determined to drive him and his followers into the Republican party. They will succeed in giving him victory, if he achieves one, a Republican complexion, and the final result will be that the *Readjusters* will hereafter be part and parcel of the Republican party of the country, and quite possibly they will be the dominant party in Virginia.

We notice in the *Dispatch* an attack on ex-Senator Lewis on account of his vote in the U. S. Senate in favor of the bill that provided for the enforcement of the Fourteenth Amendment to the Constitution of the United States. For this vote, as indeed for his Republicanism generally (and not for his *Readjuster* heresy) he is held up to odium. The effort is to draw the lines against him and against all Republicans (and against all the *Readjusters*, as their allies), as they were drawn in the heated Presidential campaign last year.

This is a great error on the part of the *Bourbons*. They have thus sacrificed the moral force of their position as champions of the debt. They have let go that issue and got down into the mud and mire of race prejudices. They have made it an object for every colored voter to array himself against them. They have, in fact, driven away all such support. They have, in like manner, alienated the sympathies of thousands of people at the North who on the single issue of the debt would have been with them. They have, in fine, made a decided blunder in the conduct of the campaign.

Dancing as a Moral Amusement.

A trial that has excited a great deal of feeling has just been concluded at Erie, Pa. It involved the question of dancing at a private party by a member of the Presbyterian Church. The facts as reported in a dispatch from Erie are as follows:

The trial of Hober Donaldson, expelled from the Presbyterian Church at Enlaton for dancing, is now before the Presbyterian Synod in session here, and is attracting general attention, the church being crowded to suffocation during the progress of the case. Donaldson was expelled by the session of the church for walking, or attempting to walk through the figures of a quadrille at a private residence. He appealed to the Clerical Presbytery for a reversal of the decision, but they refused to grant his appeal, and he has brought it up to the Synod. His plea occupied four hours in the delivery, but it was listened to with the closest attention throughout. He claimed that dancing in itself was not a sin, either by the laws of God or man; that he had made it a sin, and it was not charged that he had carried it to excess; that the Clerical Presbytery erred in sustaining the decision of the session, in that their decision was not sustained by the evidence, was cruel and unjust, involving the making of new conditions of communion and church fellowship, which are conditions of salvation, and in that they proceeded immediately by judicial process without having first resorted to other milder remedies as provided in our book of discipline.

Dancing, he claimed, was sanctioned by passages well innumerable in the Bible, where it was frequently used as a means of worship. The case of Elder F. E. Black, of Atlanta, Ga., who was suspended by the session for permitting dancing at his home, was cited. The action of the session was sustained by the Presbytery, but the Synod reversed it and reinstated Mr. Black.

Mr. Donaldson's peroration was one of the most eloquent pleas probably ever made before such a tribunal. It was a concise summary of his position, and a demand for justice, not mercy.

David Lawson, lawyer, and Rev. Leonard Bland, eloquent pleader sustaining the appeal and maintaining the action both of the Presbytery and the session in claiming dancing to be not only a sin but a means of influencing others to sin. Rev. Carnahan, of South Old City, presented an appeal of Donaldson's case in a speech of about two hours. The members of the Clerical Presbytery were allowed to give their reasons for their former vote against sustaining, after which they retired and the other members of the Synod expressed their views on the case. Nearly every minister and elder in the room were in favor of sustaining the appeal on account of the sentence of the session being too severe. The vote stood seventy-three against the appellant, twenty for and three sustaining the session. The result was announced amid intense excitement, and Donaldson jumped to his feet at once giving notice that he would carry his case to the General Assembly, which meets at Springfield, Illinois, next May. Nearly every minister and elder in the room look part in the discussion and the church was almost crowded to suffocation.

It will thus be seen that the action of the session and the Presbytery has been sustained by the Synod. But what now? Will the discipline visited upon the unfortunate Donaldson be any wider range than his individual case? If we are not in error this matter has been discussed on its general merits by several ecclesiastical bodies in this country without arriving at a settled policy. It is a little like the tobacco question in some of the Methodist conferences: Sometimes it is settled and sometimes not. In some localities it is regarded as sinful to dance, and in some others the matter is ignored. In the cities we do not hear of any attempts at discipline on account of dancing, and it seems as if it ought to be as harmful in the cities as in towns and villages, or in the country. Indeed we think that dancing as oftentimes carried on in the cities is in every way less reputable and more hurtful than in the country. If it is an innocent amusement anywhere it is so as a rule in the homes of the villages and country places where the people all know each other and understand each other, and where the dancing indulged in is of the old-fashioned sort known as square dances. The very fact that cases of discipline arise in the country, when they arise at all, shows that it is there that the public sense of propriety is most easily offended. It is there that conscientious

misgivings on the subject are most alive. Hence it is in the country that all the native propensities of the amusement are most likely to be observed.

In the cities dancing and theatre going are two amusements that seem no longer to be considered subjects for church action. If they are noticed at all it is only in the way of general admonition. Cases of individual discipline are no more heard of. It seems to be understood that public opinion will not sustain such discipline. This may be all wrong on the part of church authorities. They may be greatly derelict in thus following the multitude to do evil. One thing certain, however, it cannot in the nature of things be right to allow dancing and theatre going in the cities and at the same time punish such practices in the country. If it is against the rules and regulations of Presbyterian churches, or any other churches, to tolerate dancing, certainly these rules and regulations ought to obtain everywhere throughout the bounds of the church membership, and there ought to be no half-hazard instances of discipline like this one up at Erie.

A good Baptist clergyman of Bergen, N. Y., a strong temperance man, suffered with kidney trouble, neuritis and dizziness at most to blindness over two years after he was told that Hop Bitters would cure him, because he was afraid of and prejudiced against "Bitters." Since his cure he says none need fear but trust in Hop Bitters.

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DIED.
TREMEL—On Tuesday morning, October 25, 1881, at 8 o'clock, MARY MAGDALENA, wife of F. Tremel, aged 27 years and 4 months.
Funeral from the residence of her son, Frank Tremel, on Saturday, October 28, at 1 o'clock this afternoon. Friends of the family are invited to attend. Interment at Mt. Calvary Cemetery.

CORTIGIAN—On Tuesday afternoon, October 25, 1881, at the residence of Peter White, Wm. Cortigian, in the 30th year of his age.
Funeral notice hereafter.

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TRAVELER'S GUIDE.

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B. & O. R. R. Sun. 6:30 A. M. 8:10 P. M. 11:15 P. M.

Cent. O. Div. 9:00 A. M. 1:00 P. M. 8:55 P. M.

W. & P. B. Div. 6:20 A. M. 8:10 P. M.

Clev. & Pitts. 6:10 A. M. 11:00 P. M. 10:08 P. M.

P. & C. & S. L. 8:30 A. M. 9:07 P. M. 1:07 A. M. 5:52 A. M.

C. T. & V. W. 10:10 A. M. 12:00 P. M. 1:00 P. M. 7:00 P. M.

ARRIVAL OF TRAINS.

B. & O. R. R. Sun. 6:30 A. M. 8:10 P. M. 11:15 P. M.

Cent. O. Div. 9:00 A. M. 1:00 P. M. 8:55 P. M.

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C. T. & V. W. 10:10 A. M. 12:00 P. M. 1:00 P. M. 7:00 P. M.

Daily except Sunday—Newark Accommodation.

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